

THE REFORMER.

VOL. IV. PHILADELPHIA, APRIL 1, 1823. [No. XL.]

Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth. Jeremiah v. 1.

SERAMPORE MISSIONARIES.

[As introductory to what follows, it may be proper to state, that through some channel unknown to us, or an agency in which *we* have not been concerned, the author of the Letter from India, giving an account of the transaction of the Missionaries at Serampore, has been ascertained. A concealment of the name being no longer enjoined upon us, we inform the public that the writer is Charlotte H. Rowe. Mrs. Rowe superintends a native female school at *Digah*—is zealously, and we believe sincerely devoted to the cause of missions—and is the wife of one of the English Baptist Missionaries. The letter was written to her brother, Dr. Edwin A. Atlee, of this city. Letters lately received from her by her brother, show that she has every thing to fear from having it known that she communicated any thing of a disparaging nature respecting Missionary proceedings in India. It would seem, indeed, that it is a concerted plan among the Missionaries, to present only the *bright side of the picture*, and keep from the public every thing wearing a different aspect; and that whoever departs from this rule, becomes a victim to their displeasure.]

To the Editor of the Reformer.

Esteemed Friend—The following extracts of letters, just received from my sister, Charlotte H. Rowe, in India, make it necessary that I should give publicity, through the medium of the *Reformer*, both to *her* name and *mine*, with reference to the alledged conduct of some of the Missionaries :

“ Digah, August 14th, 1822.

“ My dear Brother,—

“ I attempt writing to you under very painful feelings.—That which most of all affects me, is communicat-

ed to me by the Rev. Mr. Saffery in England, of an extract from one of my letters to you, bearing very hard on the brethren at Serampore. He says that at their last Missionary meeting, it was suggested to write to you to prevent the further publication of it. He severely reproves and reproaches me for my imprudence in making any such communication to you or any one else, and reflects upon the character of *that brother*, who should so betray his sister's confidence. All this is very just—but he kindly concludes, 'an enemy hath done this!' I am much inclined to think so literally; for I cannot bring myself to believe that it was ever put into print, either by my brother himself, or by his consent. It must have been from his having lent my letter, and an enemy took the liberty to draw evil from it. Or my brother must be deceased, and my letters fallen into some bad hands! God forbid! My brother recollects that I laid him under an injunction at the very commencement of my correspondence in India, *never to publish any thing that I should write to him*; and as I have never heard of any other extract from my letters to my brother, I am the more induced to hope he has not been the means of this. Suffice it to say, I am injured by it throughout the world."—
 "It is absolutely necessary, if my brother was not accessory to the publication of that paragraph, that he should use the same means to clear up his character, in the same publication, and to endeavour to palliate my fault, if it admits of any.—You must conjecture what Mr. Rowe's feelings are on the subject."

In one bearing date Sept. 3, she says,—

"Mr. Rowe has strong fears, lest other things which I have communicated to you in confidence, should, through mere inconsiderateness, gain publicity. We therefore jointly recommend and command, that all my letters and diary, from the first of my correspondence from India, be consigned to the flames. India does not need any information so inexperienced a pen as mine could give, nor does America, nor England."

I very sincerely regret that the publication referred to, has been the means of wounding the feelings and reputation of so valuable and devoted a labourer in the vineyard of reformation, and readily take to myself all *just cen-*

sure which the public may see fit to impose ; yet hoping that the indignation excited, being more on account of the *imprudence* of the publication, than of its *falsity*, will not rest with *unmerciful* weight or duration, either on my much-loved sister, or on thy friend,

EDWIN A. ATLEE.

Philad. 3d mo. 3d, 1823.

The following letter is addressed to Mrs. Rowe, in India, by her brother :

Philadelphia, 3d month 3d, 1823.

My very dear Sister—

Two of thy letters, recently received, bearing date “August 14,” and “Sept. 3d, 1822,” contain severe reflections on me, for having given publicity to certain extracts from some of thy former letters, “*bearing hard on the brethren at Serampore ;*” and intimating that my character had suffered much in the estimation of the public, for having betrayed the confidence reposed in me by a sister.

I acknowledge that I received strict injunctions from thee more than once, not to publish any thing communicated by thee relative to affairs in India, on pain of never, afterward, receiving a letter from thee. In one of thy letters, however, permission was given, in particular cases, left to my own discretion, provided thy name was suppressed. I believe I have religiously observed the injunction, although I never *promised* thee I should, (and thou knowest that no agreement can *exist*, much less be *coercive*, unless by mutual consent of the parties.)

Many of thy friends and mine, have read thy letters and journal ; in the body of which they must have noticed thy very great aversion to any part of them being committed to the press ; and I have frequently reminded them of it.

The extracts alluded to, which, at the request of the editor of the “Reformer,” I permitted him to publish, while I forbade the exposure of the name of the author, were the following—which, *prima facie*, evinced no intention of secrecy on thy part. I give them in *thy own words* :

“The Missionaries (at Serampore) began in a way

which human frailty could not long sustain.”—“What is *now* the result!! It is on my mind, and should I be fearful of exposing what in official letters has been declared to all the junior brethren? That the *Triumvirate* at Serampore, have, by a solemn act, pronounced themselves *henceforth disconnected from, and independent of the Society in England*—all the junior Missionaries sent out by that Society, they have cut off, and by a *Law*, (from whence obtained unknown,) *declared the premises at Serampore to be their own exclusive property*. They reserve to themselves the *sole right of appointing successors*. It is well known that the premises, as well as themselves, have been considered as the Society’s property. By their industry they have built up the place, beautified and enriched it. It is now too tempting a spectacle to be viewed as not their own. In this very act you see the *error in the original plan*; but the Jesuitism long practised, has nearly as long been penetrated by a few discerners, and now the chapter needs no index nor comment.

“Oh, for plain simplicity in such matters. Men should not trust too much to fellow-men on either side. A society in England or America is in the dark. Things in India are, and must necessarily be, different from their views. From time to time, all the juniors have been, by affectionate words and gentle pressures, squeezed out from taking or acting any part at Serampore, very much to the disappointment of first views. The consequence of this surprising *result* has been, that — Yates, E. Carey, Penny and Lawson, have formed themselves into a separate union at Calcutta, opened a school, and are prospering on their own plan. They style themselves, ‘The Missionary Society, auxiliary to the Parent Society in England.’ They have been cordially acknowledged by the Parent Society, are an enlightened party, and dwell in great unity.”—“The brethren at Serampore, by their recent declarations, have greatly grieved all the younger brethren, that *they* should so have disgraced *themselves*, and driven them to such expedients. You will say, ‘Charlotte, you are daring—you are trampling on venerable ground.’ The pity is, that it *can* be touched by unhallowed steps. But those *without* will be the hap-

pier for what has taken place. They were before, between 'hawk and buzzard.' "

These, my dear Charlotte, are the only extracts which I remember to have sanctioned, and herein I thought myself justified, not only by the provisional latitude allowed by thee, but because of thy own declaration in these words :

" I have no interest that induces *me* to say this, but I am an observer, and *will* speak those dismal truths, which others are not permitted to do, the public would shame them for, or are too delicate to expose their own misery."

Now, if these things be *true*, the *honest* public have a *right* to know them, and, with thy brother, will justify and commend thy *integrity*. ' *Dismal truths*' they must be. If *false*, they ought to be *officially* contradicted, (which I believe they have not yet been,) and the blame, in that case, must rest on thy informers.

I hope, for the sake of *Truth*, thou hast now 'no interest' inducing thee, in defiance of *Principle*, to wish the public to be hoodwinked. I could not reconcile such duplicity in a Christian sister, whose devotedness to the cause of the Redeemer I have never doubted.

As to thy recommendation and *command*, "that all thy letters and diary from the first of thy correspondence from India be consigned to the flames," I may affectionately tell thee, that we are not prepared to *obey*. They are too valuable, not only as future *vouchers*, but as mementoes of a dear relative whom we never expect again to see in this state of mutability. And I freely resign to the sad alternative, on which thou art resolved, never hereafter to favour us with a single line : concluding this, probably *my last* to thee, (which, if not in print, might share the fate of *many* heretofore sent and not received,) with the fervent breathing of my spirit, that being preserved steadfast, "in *evil* report and *good* report," thou mayest keep thine eye *single* to the glory of God, loving "His praise more than the praise of *men* ; and when thy work of *Faith* and labour of *Love* shall have been accomplished, thou mayst be privileged to "enter into the joy of thy Lord."

With the salutation of brotherly and Christian love, I bid thee farewell.

EDWIN A. ATLEE.

CHARLOTTE H. ROWE.

Concluding Remarks.—We sincerely regret that Mrs. Rowe should become a sufferer, on account of the publication in the *Reformer*; but, with her brother, we must hold that the *honest* public had a *right* to know the transaction. And why should the Missionaries at Serampore be chagrined because a knowledge of their proceeding is made known in this country, when in India it could not be concealed? Do they wish again to send Mr. Ward among us, to collect more money for their expensive and princely College? Should these three famous Missionaries, or others, carry on a persecution against Mrs. Rowe, for stating only truth, and that too not of a very private or secret nature, they will fully evince what manner of spirit they are of, and lessen themselves still more in the estimation of the public. If they are able to control the press in India, they are not able to do it in this country; and so long as we have the management of this publication, it shall pourtray deceptive characters, and show their impositions on the public.—PR. EDITOR.

[From the *American Eagle* of Feb. 23.]

“We do not absolutely affirm, that the infidel editor of the *Intelligencer* uttered the sentiments of the government of the United States, though the paper which he edits has long been the organ of the cabinet, and though we fear there is very little respect for either the Church of Christ or his ministry, in the OFFICERS of the general government.”

“The above is an extract from a *tract*, entitled ‘THE EVANGELICAL WITNESS,’ published in New-York, by the *Evangelical Tract Society*, edited by the Rev. Mr. Wilson.”

[We apprehend there is more danger of the officers of the general government becoming hypocrites than infidels, in this day of false religion and priestly influence. It is under this impression that we insert the following communication from our Virginia correspondent:]

For the Reformer.

[From the *National Intelligencer* of Feb. 18.]

“In departing somewhat from our usual course in publishing the following communication, we yield to the re-

quest of the writer, who is a respected member of the House of Representatives."

"*To the Editors.*—Gentlemen: Notwithstanding the intensely cold wind of this morning, and the indirect hint of the Chaplain, in your paper of yesterday, I ventured to go to the Representatives' Hall, to hear that eminently learned, and pious divine, Mr. Little. I there found a numerous audience, of great respectability, composed of the members of the Legislative, Executive, and Judicial Departments of the government, of distinguished members of the bar, of visitors to the city, and respectable inhabitants of the place; all of whom, apparently, retired gratified, at the modest, dignified, profoundly able, instructive, and eloquent sermon they were treated with. Such at least were the feelings of

NO SECTARIAN."

"Feb. 16, 1823."

What a religious group! And what an honour must it be to the Redeemer's kingdom, for such a mixed multitude of exalted characters to humble themselves so much as to oppose "the hint" given by the proud hireling Chaplain, and brave a cold wind to ride in their coaches and carriages, to hear his rival and opponent preach in the comfortable room of the Capitol! What an evidence of pure and undefiled religion! But the hardship and self-denial which they endured, out of zeal for performing religious service, would give them a relish for a fine dinner, after which wine and segars could be enjoyed, when the talents of the preacher, and the merits of his sermon might be fully discussed. This sermon, the writer presumes, in the name and behalf of this learned and splendid assemblage of great and fashionable men, or at least in his own name, to pronounce "a treat." And what kind of a *treat*? Such, undoubtedly, as the rival Chaplain before alluded to, was afraid would so fascinate this audience as to cause him the loss of his re-election for the next Congress, by its being so adapted to suit their palates for the purpose.

With a view to be elevated to the Chaplaincy, proud and aspiring clergymen of different persuasions, are doubtless drawn to Washington and the Capitol, where, if they succeed, they will see their names advertised in

the newspapers, as preachers to Congress. A fine opportunity is then afforded them for an exhibition of their talents and learning, to gratify and charm the fashionable circles convened there from all parts of the country! The most learned sermons are prepared and arranged, which are delivered in all the pomp and pride of Greek and Roman eloquence. General expectation being raised by notice given in the public prints, the exertions of the preacher are commensurate with the applause aimed at, and afterwards praises and adulations are lavished on him for the honour he has done himself, and the pleasure and gratification he has given his audience.

It is thought a great mark of honour and respect to the Christian name, and highly calculated to promote the interests of the Redeemer's kingdom, for men in high standing, and officers of the government to resort to what are called places of public worship. And to please them, the most accomplished writers and orators are consulted and studied by the preacher, in order to have his sermons adorned according to the most perfect rules of rhetoric and grammar. Having furnished a "treat," commendations are bestowed as on a 4th of July oration, with respect to the purity and elegance of the language and diction, the harmony of the periods, the attitude and gestures of the preacher, and the adaptation of the sermon to the occasion and the audience, and the pretended ambassador of Christ is honoured and applauded according as he has acquitted himself by these rules. Is not this Anti-Christ? is it not idolatry? "They are of the world, therefore speak they of the world, and the world heareth them." And without doubt the preacher at this time so acquitted himself, from the commendations bestowed on his "modest, dignified, profoundly able, instructive, and elegant sermon," as to make many of them ready to exclaim, like those to whom Herod made an oration, "It is the voice of a god, and not of a man;" or with the Ephesians, "Great is Diana of the Ephesians!"

Observe with what pride and exultation the foregoing enunciation is made respecting the sermon. And what if one of the humble and unlearned disciples of our Lord had made it; what notice and respect would it receive? The present fashion of the world gives the answer and evidences, that to make religion acceptable at this time, it

must be grand and splendid. In this garb it does and must appear to attract exalted personages to it. If, then, the applause of such men be necessary to give currency to it, it is manifestly made a mere creature of fashion, depending for its extent, and even its existence, on the homage and respect shown to it by exalted characters; so that what is religion at this day, is not that religion promulgated by Christ and the Apostles. Yes, such is the religion of the fashionable world, and of most of the clergy, that with the Bible in their hands, and in contradiction to its precepts, they indulge in pride, avarice and flattery. Can it be said, that the clergy of the present day do not seek and receive honour of men? or do they present an example of meekness and humility to those whom they profess to teach the religion of the Gospel! Look at the pomp, pride and ceremony in their places of worship, and see if they comport with the example and injunctions of our Saviour and his Apostles! Since so much splendour and magnificence have become blended with religion, and theological doctors are held in such honour, and acquit themselves with such grace and dignity in their learned discourses, it is very fashionable for great men to join the church, and take high seats in the synagogue, to increase their fame and distinction among men. It is now easy for them to get in and to maintain their standing in a religious community. Any alledged offence can readily be cancelled or atoned for, by liberal contributions to a priest, the church, or some missionary or education society. This way of climbing into the sheepfold is sure to succeed. Hence, sheep, goats and wolves are all blended together, insomuch that those who have any regard to their own safety, deem it most proper to keep from among them altogether.

Can it be believed, that the generality of people in this day resort to places of worship as Christian brethren, with meekness and humility! Do they not set a value on a preacher in proportion as he can tickle their ears with that wisdom and declamation which Paul calls folly! And preachers are so desirous of that praise and honour which cometh from men, that they take good care not to offend the rich and the great. They do not tell them pointedly, and by their example, to be the disciples of Christ! they must humble themselves as a little child, and be-

come as *fools* in the esteem of this world, that they *may be wise*. They do not tell them, if they would be the true worshippers of God, they must divest themselves of all the trappings of pride, and learn of Christ to be meek and lowly in heart! They do not tell them, that to erect pompous Theological Seminaries and meeting-houses all over the land, is only calculated to make the present and succeeding generations two-fold more the children of hell than themselves. No, they are the abettors and promoters of these things, and their sermons are intended for a "treat" to great men, rather than to administer reproof for sin and wickedness. They encourage the granting of lotteries to build splendid houses of worship, for the purpose of pomp and show, into which, if the poor are allowed to enter, they are looked upon as unwelcome intruders. In short, their whole example serves more to increase pride, avarice, and a love for earthly gain, than to lessen the influence of these principles amongst men.

In the Apostle's time, preachers were not manufactured and pensioned as they are now. Being called of God, they preached the Gospel "without money and without price," instead of making merchandize of it, and drawing great sums from the carnal and deluded, to enable them to live in the style of princes and dignitaries. Nor did they speak with the enticing words of man's wisdom, but in demonstration of the spirit, and of power. But notwithstanding the Apostle's caution, people are now in a fair way to be spoiled "through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ." Faith, repentance and humility, are not to be promoted by elegant and high-wrought sermons, arranged and delivered after the manner of heathen orators, to amuse and gratify the carnal minded, for the sake of admiration and praise. In contrasting the conduct of the Apostles with that of our modern preachers, we see little else that governs them than a spirit of avarice, pride and vain glory.

To pretend to adapt the preaching of the gospel, as our learned preachers do, to the gratification of the carnal mind, is no less than an abandonment of Christianity, and it is as ineffective in reforming the hearts of men, as dissertations on the heathen mythology. Nor is the

Apostle Paul more pointed in his rebuke of the people at Athens, who were wholly given to idolatry, than he is of those who seek glory of men, and rely on human wisdom as a sufficient qualification for preaching the Gospel. His language is, "Christ sent me to preach the Gospel: not with wisdom of words, lest the cross of Christ should be of none effect." "For the preaching of the cross is to them that perish foolishness." "For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching, to save them that believe." "And I, brethren, came to you, not with excellency of speech, or of wisdom, declaring unto you the testimony of God." "And my speech and my preaching was not with enticing words of man's wisdom." "For the wisdom of this world is foolishness with God."

To believe the fact, that Jesus Christ came into the world to lay down his life for sinners, requires no learned and flowery declamation, or illustration from heathen authors. The Gospel of a crucified Redeemer is promulgated in language plain and intelligible to all men, and wants no support from human wisdom. As good works at least will be apt to grow out of the simple belief of it, as by reading all that learned authors have ever published. A great portion of the works on divinity, serve the same purpose, as those used by the Ephesians, to teach them curious arts, which the converts burnt. They enable worldly men to display themselves to advantage in the pulpit, and thereby convert preaching into a mere art or trade. Nor would it be any loss to the Christian world, if they were committed to the flames, as those were at Ephesus, instead of being made use of to qualify men to become ingenious polemics to increase their wealth and fame, rendering the *craft* of preaching very much like the *craft* of making *silver shrines* for the goddess *Diana*.

The Hindoos, who have never been accustomed to any thing but idolatry from their cradles, believe in a future state. The Roman Catholics believe in Jesus Christ, as our hireling preachers do; but because they use crucifixes and images, as suitable emblems and representations of our Saviour and his sufferings, this sect is guilty of idolatry in the eyes of those who have a formal set of prayers, prepared for various purposes and occasions, as well for success in war and bloodshed, as other things, to be re-

peated after a pompous clergyman, in a splendid meeting-house, erected by Lotteries, for the worship of God. Making the proper allowance for education, time, and circumstances, is the greatest idolatry manifested in Hindostan, Rome, London, or the cities of the United States? And which, taking the greater light and knowledge enjoyed by one than the other, will have the worst account to settle at the final day? Those who pretend to boast of being born in a Christian land, remote from Pagan idolatry, had better solve the true definition of idolatry in their own minds. In doing it, they will find the worshipping of the Pagodas in India; the crucifixes and images in Rome; the splendour and equipage of the Lords Spiritual in London; the pompous meeting-houses and Theological Seminaries; the costly organs, and all the various and ridiculous appendages of church worship; together with the accomplished and almost adored preachers, and their elegant sermons in America, are all equally idolatrous or Anti-Christian.

A VIRGINIAN.

For the Reformer.

In the Reformer of February, you gave some extracts from a work edited by the late President Green, on Lay preaching, accompanied by a few remarks.—I was disappointed that you “took no note” of the use made of the case and character of Uzza; and therefore send a few additional observations (on this old argument) for your next number.

The author’s words are, “It was the divine direction, that none but the Levites should bear or touch the ark of God,* and we know the fearful consequences which fol-

* Here are two misrepresentations, for 1st, Uzza was born a Priest or Levite, and 2dly, the ark was sometimes carried by Priests exclusively; as may be seen, Josh. iii, 15, and other places. In passing, I cannot forbear noticing the irreverent manner of this author’s using the Divine name, in his essay, an instance of which occurs here, where it is altogether redundant, since every reader would have understood what he meant by the ark, without “taking that name in vain.” This is a too general fault with clerical authors, who, as if to give importance to their (oftentimes silly) speeches, are continually inserting that HOLY NAME. It is painful to have it to say, that too much occasion has

lowed the act of one well meaning man, who ventured to touch it once with his hand, and as he thought, to prevent it from falling." Here a parallel is attempted to be drawn with Uzza and the Lay-preacher; but according to settled rules of Bible expositors, if Uzza is to represent the layman, then the ark must represent the ministerial office,—a conclusion which destroys the premised analogy.

But Uzza was a Priest or Levite, and of course, had been appointed by the king—by his father Abinadab, or by a council, to minister with his brothers,* at the ark: now most of the commentators I have read, make the ark to have been a figure of the Messiah or the Gospel; if this is just, then the character of Uzza, according to the aforesaid rule of the Bible expositors, will have prefigured that of an educated minister of the present day, and "thus the tables will be turned," and we shall be obliged to consider the conduct of Uzza to have been highly figurative of the conduct of the modern trained ministry in presuming to preach the Gospel. Why?—(I answer) because both were appointed to their respective stations, in the wisdom and by the dictation of men.

Moreover—That Uzza was not divinely appointed to occupy that station about the ark, is evidenced, by the result; † it is also obvious that all the arrangements for re-

been given for this style by the English translators of the Bible; thus, Matt. ii. 12.—Acts x. 22, where the name is inserted in the text, when it should not have appeared even as a supplied word. Says Clarke, "one phrase, *God forbid*, or, *let it not be*, answers pretty well to the meaning, but is no translation." Few will think that his note conveys a *pretty good* apology, for so often putting this unbecoming exclamation, (vulgar anglicism,) in the mouth of the Apostle Paul, who of all others was the farthest from using such expressions.

* Eleazer, one of Uzza's brothers, (probably the eldest) had been appointed (sanctified,) to take charge of the ark, from the moment it entered the house of his father.

† The brothers of Uzza, according to the translation of the 70, "went before the ark," while himself (probably from some legal or ceremonial unfitness,) remained at the side or "in the rear." This would have rendered his touch the more criminal; but the example made of Uzza, appears to have been primarily intended as an indication of the Divine displeasure at the slight put upon the command, (*Levit.*)—by attempting to convey the ark in any other way than on the shoulders of the priests or Levites.

moving the ark, on that occasion, were but the “inventions of men”—striking archetypes of the methods and authority assumed by kings and emperors—popes and bishops—colleges and synods, to meddle with religion—appoint men to the ministry, &c.* and, similar, I believe, will the end of these things be.

The ark, it appears, was to rest at the house of Obededom, (also a Priest or Levite,) till the minds of the king of Israel and his subjects, were brought to entertain right views of the manner of conducting the ark to its final resting place, and of the nature of the legal economy in general—and so, the true ministry having retired from the gaze of the world, will probably there remain until mankind shall have been led to give up their own schemes of religion, and “made willing” to submit to the Divine teaching to understand the nature of the Gospel economy in every part; and thus no longer feed upon the *husks* of learned oratory and college eloquence.

A person might ask “*If modern ministers are usurpers, why do we not see examples made of them as in ‘the matter of’ Uzza, and others?*”—Answer—Although the effects of the Divine power are not seen, as was frequently the case under the Law dispensation—yet, have we not seen that many of those college bred ministers have turned out to be a scandal, both to themselves—to those that sent, and to those who employed (*hired*) them?

Upon the whole, it appears that this clerical writer (as he no doubt is) began at the wrong end of the subject—instead of telling us who had *no right*, he should have first proved his own and his brethren’s *jus divinum*, to preach the Gospel.

A LARMAN (but no Preacher) in the usual sense.

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For the Reformer.

Having been favoured with a perusal of the numbers of the Reformer from their first publication, I have been pleased with the design of the undertaking, as it has opened a way to counteract and expose the cunning and cruel

* Can there be any thing of Gospel in the ceremony of “laying on of hands,” by those who deny the consequence that accompanied that ordinance in the Apostolic day?

designs of an hierarchy of priests, and to portray priest-craft in all its deceptive and pernicious forms. And I have been made truly glad and thankful, that our gracious and benevolent Creator has moved many of our sensible and well-minded citizens to join in the work, and hold up their testimonies against the many artful, and deep laid schemes, invented by the hireling clergy to enslave and oppress the people. Indeed, have they not already brought a great portion of the people under as cruel bondage, as ever Pharaoh did the Israelites? The truth of which proposition, will appear, by the following contrast:—We will first take a view of the way in which the Israelites were reduced under bondage by Pharaoh and his people.

The Israelites went voluntarily down into Egypt to relieve their outward wants, and were well treated by the Egyptians, who freely fed them until the dearth was over, and gave them a good land to improve for their own support, for a long time: but when another king arose, who knew not Joseph, he seeing the great increase of the Israelites, was afraid they would grow so numerous as to endanger his kingdom—he therefore dealt subtilly with them; and in order to reduce their growing power, he cast out their young children, to the end they might not live, Acts vii. 9. But finding that scheme insufficient, he laid their males under tasks of labour and servitude, but the women and children were exempted from them. We will now give a portraiture of the subtle and cruel dealing of the hireling clergy of our day, with the people whom they consider their brethren and fellow professors of the same name. These feeling their spiritual wants, and being informed that the clergy had wherewith to supply them, went voluntarily to them for relief; but to their great disappointment, found that they would not afford them any, without paying them dearly for it; and when they had obtained it, it proved to be but husks and did not satisfy. Nevertheless, these clerical oppressors, by their cunning devices, (for they had not power to compel them as Pharaoh did,) have laid them under a heavy tax of labour and toil, to pay for the husks they feed them with, and which do not satisfy the hungry soul. Thus they keep them ever learning, and never enable them to come to the knowledge of the truth, and thereby keep them always

moving the ark, on that occasion, were but the “inventions of men”—striking archetypes of the methods and authority assumed by kings and emperors—popes and bishops—colleges and synods, to meddle with religion—appoint men to the ministry, &c.* and, similar, I believe, will the end of these things be.

The ark, it appears, was to rest at the house of Obededom, (also a Priest or Levite,) till the minds of the king of Israel and his subjects, were brought to entertain right views of the manner of conducting the ark to its final resting place, and of the nature of the legal economy in general—and so, the true ministry having retired from the gaze of the world, will probably there remain until mankind shall have been led to give up their own schemes of religion, and “made willing” to submit to the Divine teaching to understand the nature of the Gospel economy in every part; and thus no longer feed upon the *husks* of learned oratory and college eloquence.

A person might ask “*If modern ministers are usurpers, why do we not see examples made of them as in ‘the matter of’ Uzza, and others?*”—Answer—Although the effects of the Divine power are not seen, as was frequently the case under the Law dispensation—yet, have we not seen that many of those college bred ministers have turned out to be a scandal, both to themselves—to those that sent, and to those who employed (*hired*) them?

Upon the whole, it appears that this clerical writer (as he no doubt is) began at the wrong end of the subject—instead of telling us who had *no right*, he should have first proved his own and his brethren’s *jus divinum*, to preach the Gospel.

A LAYMAN (but no Preacher) in the usual sense.

—
For the Reformer.

Having been favoured with a perusal of the numbers of the Reformer from their first publication, I have been pleased with the design of the undertaking, as it has opened a way to counteract and expose the cunning and cruel

* Can there be any thing of Gospel in the ceremony of “laying on of hands,” by those who deny the consequence that accompanied that ordinance in the Apostolic day?

designs of an hierarchy of priests, and to portray priest-craft in all its deceptive and pernicious forms. And I have been made truly glad and thankful, that our gracious and benevolent Creator has moved many of our sensible and well-minded citizens to join in the work, and hold up their testimonies against the many artful, and deep laid schemes, invented by the hireling clergy to enslave and oppress the people. Indeed, have they not already brought a great portion of the people under as cruel bondage, as ever Pharaoh did the Israelites? The truth of which proposition, will appear, by the following contrast:—We will first take a view of the way in which the Israelites were reduced under bondage by Pharaoh and his people.

The Israelites went voluntarily down into Egypt to relieve their outward wants, and were well treated by the Egyptians, who freely fed them until the dearth was over, and gave them a good land to improve for their own support, for a long time: but when another king arose, who knew not Joseph, he seeing the great increase of the Israelites, was afraid they would grow so numerous as to endanger his kingdom—he therefore dealt subtilly with them; and in order to reduce their growing power, he cast out their young children, to the end they might not live, Acts vii. 9. But finding that scheme insufficient, he laid their males under tasks of labour and servitude, but the women and children were exempted from them. We will now give a portraiture of the subtle and cruel dealing of the hireling clergy of our day, with the people whom they consider their brethren and fellow professors of the same name. These feeling their spiritual wants, and being informed that the clergy had wherewith to supply them, went voluntarily to them for relief; but to their great disappointment, found that they would not afford them any, without paying them dearly for it; and when they had obtained it, it proved to be but husks and did not satisfy. Nevertheless, these clerical oppressors, by their cunning devices, (for they had not power to compel them as Pharaoh did,) have laid them under a heavy tax of labour and toil, to pay for the husks they feed them with, and which do not satisfy the hungry soul. Thus they keep them ever learning, and never enable them to come to the knowledge of the truth, and thereby keep them always

paying. And what makes the oppression exercised by them more hard than that inflicted by Pharaoh, (for he only laid his tax upon the males,) is, that these lay a heavy tax on the women and children. Neither do the widows and fatherless escape from its force. They also, in a spiritual sense, cast out the children to the end they may not live; for when any of the Lord's true offspring amongst them, from a sense of duty refuse to comply with their creeds and requisitions, they cast them out, and brand them with the epithet of Atheist, Deist, or Infidel, and so destroy, as much as in them lies, their spiritual life and reputation as christians. (Alas, how cruel!) And this they do, like Pharaoh, to prevent their rising up against them, and delivering their captives from their oppression.

And when the unbiassed reader takes a correct view of the many oppressive works that are carried on under the superintendance of the hireling clergy and their devotees with the specious pretence of doing good, he must, I think, be convinced that they are more hurtful than the Pyramids of Pharaoh, built by the labour of the Israelites, for the promotion of his aggrandizement and popularity; for when built, they were lifeless and simply monuments, and did little good or harm, unless to Pharaoh, to increase his pride; and the work in building them was at an end. But not so with the works and schemes of the hireling clergy, in building and setting up at great expense, Theological Seminaries, Education, Bible and Missionary Societies, Cent Societies, Mite Societies, and various others, by which they oppress the widows and fatherless, and grind the faces of the poor; and which are likely to prove a perpetual captivity and bondage, except the Lord should raise up some of his servants, to deliver them, as he did Moses and Aaron formerly to deliver his people from the task-masters of Pharaoh.

I shall now take a view of the Missionaries that have been and are sent into distant countries to convert the heathen, as they please to call them. Much has been said by themselves and others, of the little progress that has been made by them in the work; and this has been regarded by some as an unfortunate circumstance; but I have considered it otherwise, for I believe that no teacher, or pretended teacher, is likely to make others better than him-

self, as no spring can rise higher than its fountain. And I cannot conceive that the Missionaries, who are made such merely by the art and cunning craft of men, are in any other sense but the name, more Christians, if so much so, as many of the Hindoos and some of other nations they go under a pretence to convert. Hence I consider the fewer they convert to their christianity the better: for I am clearly of the opinion, that the testimony of the blessed Jesus, our great pattern, will apply as aptly and as correctly to the hireling clergy of our day, or some of them, and the Missionaries they make and send out, as it did to those in a former day, to whom it was addressed—"Wo unto you scribes and pharisees, hypocrites! for you compass sea and land to make one proselyte, and when he is made, you make him two-fold more the child of hell than yourselves."

Hence I consider that the first great question that ought to have occupied the minds of professed christians, before they attempted to send out Missionaries for the conversion of others, has not been proposed nor attended to, which I consider to be this: Will the inhabitants of Hindostan and other parts, be improved, and their condition bettered, and will they be made more honest, and more upright, if the clergy we have among us visit them and bring them over to the same profession of faith, to the same religion, to the same honesty, and to the same uprightness they are in the possession of themselves?

I am aware that my knowledge of the people of Hindostan is limited, and therefore as I have no other means of answering the above query, or of judging in the case, than what history and verbal reports have furnished, yet from these sources, and from observations on the reason and nature of things, it has become my settled opinion, that the intercourse they have had with the nations of Christendom hitherto, has been a real disadvantage to them, both in a moral and religious sense: and that were the Missionaries now sent among them to bring them to a full conformity to the Christianity they are in the possession of, and no more, it would be a real injury to them and not a blessing, as has been repeatedly verified in the case of Catholic Missionaries formerly, Protestant Missionaries being judges. I therefore consider all the money that is expended on such Missionaries for converting

the inhabitants of India, as it respects the improvement of those people, to be lost and thrown away.

PHILADELPHUS.

Misstatement Corrected.

It appears that in the article in the last *Reformer*, copied from *Plain Truth*, respecting the expences of Mr. Goodell to New-Orleans, &c. the correspondent to Plain Truth has not been sufficiently attentive to accuracy in his statement. The first seven items, amounting to \$862,79 cts. were the expences of the voyage and journey of the late corresponding Secretary of the Missionary Society, and the last two items, amounting to \$842,88 cts. were the expenditures of Mr. Goodell. As great exactness seems to be required in such matters, we would here remark, that the correspondent to Plain Truth, is not correct in his addition; and strange to relate, a writer in the *Christian Repository*, who has fell on us both with the greatest virulence on account of the inaccuracy, charging us with "gross misrepresentation," has given a false statement in each of the amounts respecting the expences, &c. alluded to. We have been careful to go to the fountain head, by obtaining the loan of the "*Missionary Herald*," in order to have the matter properly adjusted. But to return to the writer in the *Christian Repository*.

This writer has come out against us, for the sin we have committed, like a *fiery flying serpent*; and if he does not destroy us outright, it may easily be perceived it is not for want of a will to do it. He heads his piece "**PLAIN TRUTH, alias PLAIN LYING,**" and begins thus: "The last *Reformer* quotes from the 22nd number of '*Plain Truth*,' an antichristian paper published in the state of New York, the following gross misrepresentation." After copying the article from *Plain Truth*, and undertaking to show the misrepresentation, giving *two false statements* himself, [which in correcting the misstatement in *Plain Truth*, we have also corrected] and making a quotation from the "*Missionary Herald*" as explanatory, he again pounces on us with renewed force and vigour, observing:

"And yet with all these statements and explanations staring him in the face, this pretended lover of 'Truth,' out of hatred to Missions and their agents, dares assert such palpable falsehoods!! [*He goes on.*] We agree with the Boston Recorder, that in general, such publications as '*Plain Truth*,' the '*Christian Philanthropist*,' '*Reformer*,' &c. are unworthy of a single moments notice. There is so much vulgarism, impudence and bare-faced falsehood in all of them, that one knows not whether to smile at the folly of the self complacent Editors, or to weep over such thorough wrought demonstrations of the fact, that men are still 'under the power of satan.' Yet we think that an occasional notice of such misrepresentations, in *this* part of the country, especially where these infidel publications are freely circulated, is not without its use."

"*Infidel publications.*" As respects the *Reformer*, we desire this writer in a future number of the *Repository*, to make good his charge; or to point out a single paragraph we have inserted, that

will authorize him to call the *Reformer* an *infidel publication*. If he does not do this, the public will have just ground to accuse him with "gross misrepresentation." In regard to "vulgarism, impudence," &c. we leave our readers to determine for themselves on that subject. We confess we should not wish to possess the same spirit as this writer, and his production can be but of little credit to the work in which it has made its appearance. But we will hear him out.

"Let no one suppose that the above misrepresentation is *more gross than usual*. Any one who will look into the last *Reformer*, will find such statements as these, that only '100 converts,' have been made in India. Whereas we have authentic accounts of 6 or 700 under the Baptist Mission alone! That among these converts there has been no account of 'any Hindoos belonging to a respectable *cast* in Society.' Whereas there are numbered among the several *Brahmins* of the highest *cast*! That 'to convert 100 Hindoos has taken 6,000,000 of dollars!'—Page 51, 52.—That the sum which falls to the share of 'each Reverend Missionary amounts, without exaggeration, to \$4,426 per annum!!!' &c.—Page 65. Yet there are thousands who *believe* these accounts'—and attach much more credit to this 'Plain Lying,' than to their Bibles!"

To convince the reader of the unfairness, not to say "gross misrepresentation" of this writer, we have only to refer to our last number, page 51, 52, and 64, 65. It will be seen, that the statements which he deems so exceptionable, are contained in an article copied from the *Boston Evening Gazette*, and a communication from Ohio. And although we cannot be considered responsible when we only copy from another paper, or be amenable for the faults of others; yet we are quite willing, that every thing should stand or fall on its own merits. We will here examine who is guilty of the greatest misrepresentation! It is not *asserted* in the *Boston Gazette* "that only 100 converts have been made in India." The writer of the article, is speaking of the conversion to christianity of Hindoos belonging to a respectable *cast* in society, and observes: "we are willing to allow, that the united exertions of the Missionaries, have induced one hundred *respectable* Hindoos to become Christians." He appears to take no notice of some "outcasts or parias," who, he remarks, "have seldom proved of much credit to the cause," and from the expence of twenty-four of the American Missionaries for one year, he calculates the cost of maintaining 156 Missionaries during 20 years, for converting the 100 at nearly \$6,000,000. Again: the writer does not say that among the converts, "there has been no account of any Hindoos belonging to a respectable *cast* in society!" he only says: "*we have heard*" of no *authentic* account of the conversion to Christianity of such. He allows that 100 respectable Hindoos have become christians. Instead of making this writer say what he did not, it would have been better to present authentic accounts of the number of *respectable* Hindoos converted to Christianity.

What is stated by our Ohio correspondent, as it stands in his

communication, appears but a fair estimate of the expence attending one *ordained* Missionary, deduced from statements in their own publications, and the probable annual amount paid in other countries, besides the United States and Great Britain, for Missionary purposes. After stating the amount contributed in Great Britain and the United States, and allowing half that amount to be contributed in other countries, and taking the mean proportion of all the *ordained* Protestant Missionaries said to be employed—he finds a dividend to each of 4,426 dollars. It is not to be understood, that each Missionary has that sum personally for himself, (no one supposes this) but that there is that sum expended in the aggregate, (allowing the estimate to be correct) for every *ordained* Missionary. The Missionary, however, has sufficient no doubt, to make it “a very lucrative branch of business,” and the remainder is expended in outfits, paying premiums on Spanish dollars, passage money, assistants and agents, transporting Missionary articles, &c. &c. If the sum can be made less, we should be willing to see it done. The American Board of Commissioners for Foreign Missions, agreeably to a statement in their “Missionary Herald,” had expended, in 1820, on their Mission to India alone, about 100,000 dollars; and the number of ordained Missionaries sent there could not have been large, nor their term of service long, as the society was only instituted, June, 1810.

We are quite willing our opposers should show any inaccuracy or misstatement, that appears in this work. It would answer their purpose better, however, if they were to do it in a christian spirit, and keep in the line of truth themselves. It can easily be perceived, from the greediness with which the enemies of *Plain Truth*, and the *Reformer*, lay hold of any circumstance they suppose calculated to injure their influence, that if we had been in the habit of stating untruths, it would have been set forth in their numerous Missionary publications, in glowing strains. Their appetite is too keen for such a service, to let one opportunity escape or be unimproved. It is our wish to publish only the truth, and promote the true interests of Christ's kingdom; but we are well aware, that in proportion as corrupt and worldly professors see their schemes exposed, and their cause go down, they will become exasperated; and already, were it not for the laws of our country, we should expect to receive a *very rough*, not to say *unmerciful* handling, from the “benevolent societies” of the day. The farce, however, which has been got up, will not always continue; people will at length see through the slender covering, spread over to hide the defects, and withdraw their support. Neither Christ nor the Apostles ever collected a farthing for propagating the Gospel, nor were any collections made for such a purpose in their day. And whenever this *new-fangled* system of advancing the kingdom of the Redeemer by means of money, is properly understood, the bustle of giving and contributing, will be at an end, and the whole Theological corps will be unable to renew their enchantment on the minds of the people.

We shall conclude with an extract from the *Nantucket Inquirer*, respecting Missionaries and the decline of their cause.

“Already do we hear the croakings and complaints of Missionary associations: money, their idol and their hope, is consumptive. ‘Give, give’ has from incessant repetition, lost its charm. Pockets begin to collapse, and the most sanguine contributors look now at both sides of a dollar, before it is abandoned to the convulsive clutch of these sanctified beggars.

“The publications devoted to Missionary views have grown desperately importunate—they are maintained by an artificial patronage, which begins to flag—and they pour forth without measure their denunciations against the opposers of Missions, in such general terms of reprobation as bespeak a rotten cause, and a constitution fast dissolving into irretrievable destruction.”

REMARKABLE CANDOUR.

[From the *Madison (Indiana) Republican*.]

TO THE PUBLIC.—In the presence of All-wise God, my Creator, I declare that I have neither hatred nor ill will against any man living; but have an aversion to certain acts and practices, and yet am myself exposed to some of those failings, and have tried by all the resolution I am capable of, to rid myself of one particular one, and find it unavailing; and being yet desirous to be freed from it, I solicit the aid of my friends by prayer to God for me that I may be delivered from intoxication by liquor, which appears to be entailed on me greatly to my injury, and averse to my intention however strange it may appear. There is evidently a difference in the nature of men, and as I am disposed to be friendly, I am by this means caused to drink, and when I have once tasted, I covet more, as much as a man would the fire when exposed to the severest weather in winter, till I entirely lose my reason, and am driven about like a salamander, by the spirit of liquor within me; and it is my earnest wish that whenever any civil officer, or friend of mine shall hereafter see me in that way, that they would have me confined either in the common jail, or in some room or place, till my reason returns again; as it may be some guard for me against touching the stuff. I do not think that an act by our legislature to that effect would be a bad one in general, as others might be benefited by it.

Dec. 14, 1822.

JOHN THOMAS.

Accounts state that a most dreadful earthquake happened in Syria on the 13th of August. Aleppo, Antioch, and every village and detached cottage in that district or province, were in ten or twelve seconds reduced to a heap of stones and rubbish; 20,000 human beings, constituting one-tenth of the population, were destroyed, and an equal number maimed or wounded. The shock was experienced at Damascus, Adeno and Cyprus.

It is stated in the Boston Recorder of March 1st, that “The Roman Catholic Bishop at St. Louis, is endeavouring to form a Missionary establishment among the Osages, and has sent a priest to visit them.

[From a New York paper of March 1.]

SONS OF THE FOREST.—The celebrated *Red Jacket*, *Cornplanter*, and one other ambassador from the remnant of the Seneca tribe, arrived in this city on Wednesday evening, from Albany, and took lodgings at the City Hotel. They are on their way to Washington, to pay a visit to the civil father of our red brethren, and to transact business of importance to the tribe whom they represent. *Red Jacket* is perhaps a man of more talent than any aboriginal chief now living. He speaks the English language with correctness and fluency; and is dignified and gentlemanly in his deportment. His age is now about 60. The consummate skill and adroitness with which he has managed all conferences and treaties with the agents of the United States, and with the Missionaries who have attempted to civilize his tribe, prove him to be in politics what *Tecumseh* was in war.

[It appears from a notice in the *Columbian Star*, that *Red Jacket* arrived in Washington city on Tuesday evening, March 4th, accompanied by Major *Berry*, and *Young Cornplanter*, two other chiefs of the Seneca Nation.]

An American, now in England, in a letter to his friend in this country, observes: "This is a proud nation, but to me exhibits evident proofs of its being in its dotage. One of these is the extravagant expenditure of public money. Last week I visited the Royal Palace at Brighton, 50 miles from London. It was begun by his present Majesty when Prince Regent, and is not yet completed. It is supposed he has already expended as much as eight millions of dollars upon it. The King's Chaplain took me through the whole suite of rooms: and, with a little aid from fancy, you might suppose the whole the work of some fairy hand. Every thing is in eastern style. China pots and vases are placed for ornament on almost every side of every room: and at every turn, you meet dragons and serpents painted on the walls, or winding up the pillars. Though splendid and magnificent beyond description, the whole wears an air of effeminacy and voluptuousness. It is a great baby-house erected in second childhood."

The Virginians, it seems, from a late report of Mr. Jefferson, are erecting a University on a very extensive scale. Thomas Jefferson is the rector or principal of the University. The editor of the *Boston Recorder*, when speaking of this Institution, observes: "It has been considered a defect in the plan of this University, that the establishment of no professorship of Divinity, was contemplated in it. The rector and visitors propose, as a remedy for this defect, that all denominations of Christians shall have liberty to establish their respective Theological schools on the confines of the University, so that their students may have ready and convenient access and attendance on the scientific lectures of the Institution. These schools are to be independent of the University and of each other—but the students belonging to them may participate in all the literary advantages of the University."

Methodist Society at New-York.

There is a considerable body of people in New-York, of the Methodist persuasion, who have renounced the name of "Episcopal" Methodists, and retain that of the "Methodist Society" only; and whose government and regulations, are more consistent with the rights and privileges of the people. In noticing the proceedings of Mr. Thacher and others, in our last number, the term "Methodist Episcopal," being no where used in the article, has given rise to the following communication from Mr. Stilwell, preacher in the connexion at New York; the insertion of which, will serve to correct the inadvertency.

"In the last number of the *Reformer*, under the head of 'causes of persecution,' mention is made of certain proceedings in the '*Methodist Society*,' and of their attempting to fix a tax on the people. Now, as the Society to which I belong is distinguished by that name in law, and also well known in many parts of the country where Mr. Thacher is not heard of, I was a little fearful that the stigma might rest on us, for our enemies are not a few, and many from as small a matter as that, would at once charge us with seeking to oppress the people; whereas, we ask nothing but the free-will offerings of the people, for any service which may be performed for their good. I would therefore request, that whenever any publicity is given hereafter, of what has taken place in the *Methodist Episcopal Church*, the proper designation may be observed.

New York, March 13th, 1823.

WILLIAM M. STILWELL."

From a postscript to Mr. Stilwell's letter, it would appear that the system of assessment or taxation in the Methodist Episcopal Church, is becoming pretty extensive. He has furnished us with the following statement, which he informs us, has been taken from the original, presented by a travelling preacher to the Society.

Hillsdale Society—\$10,400.

Nathaniel Hewson	-	-	-	-	\$5,500	tax	\$44
Abraham Overizer	-	-	-	-	1,500		12
Richard H. Bartlett	-	-	-	-	1,500		12
Bont Burtis	-	-	-	-	1,500		12
Eber Crossman	-	-	-	-	400		3 20

\$83 20

If this system of taxation should go into operation among the Episcopal Methodists throughout the United States, the preachers in that community will not be in want of money to make up their salaries, and to build expensive meeting houses.

At a meeting of the Roman Catholics worshipping at St. Mary's, in this city, held on Saturday evening, March 1, the following, among other resolutions, were proposed and unanimously adopted:

"3d. *Resolved*, That while we view with the deepest regret the trammels which bind ignorance and fanaticism, both in New-York and Baltimore, we will pursue the even tenor of our course in main-

taining our just rights, in despite of Monkish stupidity, Jesuitical intrigue, or the blind and passive subserviency of those bigotted and hood-winked individuals who are at all times, the willing and servile tools of *Church Aristocracy*."

Carbonari in Cuba. A letter before us, says the Washington Gazette, states the existence of an extensive association throughout Cuba, that are initiated into a sort of secrecy, like the Carbonari of Naples, to further the cause of liberty—and that secret meetings are frequently held in Havanna for this express object.

It is said that there are secretly spreading far and wide through Ireland, associations resembling the Carbonari.

Fifty of the pews in St. Stephen's Church, lately erected by the Episcopalians in this city, have been disposed of by auction, for a sum exceeding 16,000 dollars. Other pews disposed of by private sale, increase the aggregate to more than 19,000 dollars. The whole cost of the church is computed at 35,000 dollars.

Mr. FREY, the celebrated "converted Jew," has written a letter to the editors of the National Intelligencer in reply to certain queries propounded by one of their correspondents. He says he is neither without character, nor without responsibility; and adds, "When I shall have more time than I now have, on my journey, I may take such steps as the law directs, against those who make so free with my character." The best steps the gentleman can take are those which will lead him out of the country.

[*New-England Galaxy.*]

[Extract of a letter from Caledonia County, Vermont, dated March 1, 1823.]

"Priestcraft has already assumed an attitude in this part of the country, that seems calculated to destroy that religious liberty and right of conscience, without which the term Christian becomes nominal. For the truth, are substituted human creeds and human inventions: while the only creed by which the true Church ever can or ever will be governed, to wit, to deal justly, walk humbly, and love mercy, is made to give place to theological speculation. And swarms of vagrants calling themselves the ambassadors of the Cross, have organized a system of beggary, that threatens not only to rob the people of their money but of their common sense also. In this cold and northern country, many a poor child is this moment in want of the warm garments that have been sent off to the heathen, either with a view of saving their immortal souls, or rendering them serviceable to the missionaries."

"* * * FREELY" will be inserted in our next number. The communication from New Castle, respecting Mr. FREY, was received too late for the present month. "D. M." may be useful—but the account had better be as concise as the case will admit of, and the facts should be well authenticated.

"* * * WM. and JOSEPH MAROT, back of 93 Market-street, have accepted the Agency of this work. Any letters or remittances, however, sent to the former Agent and Printer, will be punctually attended to; and when more convenient, subscribers may enter their names there, pay their subscriptions, and receive the numbers. Communications and letters, in order to receive more immediate attention, may be directed to T. R. GATES, Proprietor and principal Editor, No. 299, North Third-street.

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